A U M

He who has traversed this mazy and impervious world and its vanity, who is through and has reached the other shore, is thoughtful, guileless, free from doubts, free from attachment, and content, him I call indeed a Brahmana. —DHAMMAPADA.

THEOSOPHY

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THEOSOPHISTS AND H. P. B.

MAY is the month of "White Lotus Day", the anniversary of the physical death of H. P. Blavatsky. Whatever their differences otherwise, all Theosophists hold this occasion in an attitude of heart and mind that is their nearest approach to the spirit of the great First Object of her mission.

May 8 is therefore an auspicious and inceptive time and season in which to consider that Object, her and our relation to it, in furtherance of the restoration of fraternity and solidarity among Theosophists wherever and however situated.

There are now many societies, associations, groups of individuals, all having their original inspiration in the mission and the message of "H. P. B.", where there was in the beginning but one Theosophical Society. All these various bodies profess the great ideas of her message, all have the same identical Objects as the Parent Society, and are, in that respect, children of the same heredity. It is a large family, and as is the case in merely human relations, those of the same lineage manifest striking dissimilarities as well as identical features of character, of tendency, of interest and activity. Even as the members of one family, so the member limbs and branches of the parent body should but increase the strength, the health, the good fortunes of the Theosophical Movement—which includes the humblest recruit as well as the oldest and most devoted soldiers on the field of battle. None will dispute that all being allied in a common cause, the whole fighting power of those enlisted in that common cause should be devoted to the struggle against the common enemy, and none diverted to dissensions within the ranks. Insubordination there must come, discipline there must be, distinctions of nature and capacity as well as those superficial ones incident to the organization of any army, any body

of men—most of all in such a brotherhood in arms as includes all who may wish to enter. Insubordinations will dissolve, discipline be maintained and increased, so long as the Movement attracts and holds those, however few in number, who remain true to the Masters' program and refuse to become dogmatic or to give up common-sense in Theosophy. Differences of opinion there will always be, but these need not and should not be occasions for dissension among Theosophists. In the one case they become elements of healthful growth, in the other the causes of disease. All who aspire to teach, to propagate, to proselyte for their particular views, should surely be as ready to listen as to speak, to study as well as to expound, to learn as well as to impart. Dealt with in this spirit not only would fraternization be promoted—it would *be*.

Approached from this point of view, dealt with in this spirit of fraternity, there could not be too many theosophical societies any more than there could be too many Theosophists in the world. There would live in them all, one common feeling of brotherhood, one common aim, purpose and teaching.

But to have, or to regain, or to maintain that feeling, it is self-evident that dogmatism must be put aside, common-sense must prevail. Is it not equally self-evident that in these most important binding qualities of practical brotherhood, H. P. B. herself consistently set a noble actual working model? She could "get along with" every one—though few could get along with her in the same unvarying spirit, the same dealing with differences and dissensions: mutual consideration for all others in the consideration of mutual differences. If Theosophists could not and cannot get along with H.P.B. and *her* Theosophy, how can they hope to get along with each other and their respective interpretations, understanding and application of her philosophy in their own mutual relations and differences?

Over and over again, on every auspicious and inceptive occasion she surveyed the field of battle with open and level gaze, revisioning the past and future of the Movement as well as its momentary present. Her Five Messages to the American Theosophists are filled with those visions, with the energy, the precautions, the hopes they inspired in her. Her private letters to Wm. Q. Judge are filled with her atmosphere, her very breath breathed upon him in his efforts to emulate her example of fidelity and devotion. Can anyone doubt that she was ready and anxious to do the same by every one desirous of entering her sphere of being and action by the same path? Can any Theosophist doubt that that path is still

open to all who will? The afflatus of the Masters of Wisdom was the atmosphere in which she lived and moved and had her being. All those who come, or seek to come within her sphere of influence, may breathe in it—do breathe in it in measure as they study her Message, devote themselves to her Objects, emulate her example in dealing with themselves and each other.

Writing to Mr. Judge in 1888, she told him of one of her visions:

> "Night before last I was shown a bird's eye view of the theosophical societies. I saw a few earnest reliable theosophists in a death struggle with the world in general and with other—nominal and ambitious theosophists. The former are greater in number than you may think, and *they prevailed*—as you in America *will prevail,* if you only remain staunch to the Masters' programme and *true to yourselves.*"

When this was written there was only one Theosophical Society, though she speaks of "theosophical societies" and of a coming struggle among them. Can any doubt her foresight in both senses of the term? Can any doubt—if the theosophists and theosophical societies of to-day heed her admonition to Judge, that what was then prophecy, that is now, alas the actuality, can be made *history* by us, that we can bury our dissensions, if only we remain true to the Masters' programme and true to ourselves as Theosophists?

Again, writing in the next year, 1889, in her *Key to Theosophy,* what is the following but a like vision, a like warning, a like admonition, addressed to all sincere Theosophists in the hope that it would inspire them as the other vision inspired Judge:

> "If the present attempt in the form of our Society succeeds better than its predecessors have done, then it will be in existence as an organized living and healthy body when the time comes for the effort of the twentieth century. Not only so, but besides a large and accessible literature ready to men's hands, the next impulse will find a numerous and united body of people ready to welcome the new torch-bearer of truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organization awaiting his arrival which will remove the merely mechanical material obstacles and difficulties from his path. Think how much one to whom such an opportunity is given could accomplish."

Surely every sincere member of every existing theosophical body should be, and no doubt many are, deeply interested in the above words. The outlook, the difficulties, the dangers, the necessities are the same now as then, and as they were in the beginning of her

Mission in 1875. For, as she often repeated, hers was not the first nor will it be the last effort to spread the great truths for lack of which our civilization is threatened with extinction "like a torch dipped in water".

The many theosophical societies exist. In them all are Theosophists comparatively free from ambition and dogmatism, desirous of using their common-sense in the removal of obstacles, the breaking down of the barriers which separate one from another in worldly and theological fashion. Let them use their energy in every way open to them—and make new ones where existing channels are clogged.

To further that true fraternization THEOSOPHY reprints herewith the considerations set forth by Mr. Judge under the title, "The Theosophical Movement", and originally published in *The Path* for August, 1895.

THE THEOSOPHICAL MOVEMENT

There is very great difference between the Theosophical Movement and any Theosophical Society. The Movement is moral, ethical, spiritual, universal, invisible save in effect, and continuous. A Society formed for theosophical work is a visible organization, an effect, a machine for conserving energy and putting it to use; it is not nor can it be universal, nor is it continuous. Organized Theosophical bodies are made by men for their better cooperation, but, being mere outer shells, they must change from time to time as human defects come out, as the times change, and as the great underlying spiritual movement compels such alterations.

The Theosophical Movement being continuous, it is to be found in all times and in all nations. Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated, there the great movement is to be discerned. Jacob Boehme's work was a part of it, and so also was the Theosophical Society of over one hundred years ago; Luther's reformation must be reckoned as a portion of it; and the great struggle between Science and Religion, clearly portrayed by Draper, was every bit as much a motion of the Theosophical Movement as is the present Society of that name—indeed that struggle, and the freedom thereby gained for Science, were really as important in the advance of the world, as are our different organizations. And among political examples of the movement is to be counted the Independence of the American colonies, ending in the formation of a great nation, theoretically based on Brotherhood. One can

therefore see that to worship an organization, even though it be the beloved theosophical one, is to fall down before Form, and to become the slave once more of that dogmatism which our portion of the Theosophical Movement, the T.S., was meant to overthrow.

Some members have worshipped the so-called "Theosophical Society", thinking it to be all in all, and not properly perceiving its *de facto* and piecemeal character as an organization nor that it was likely that this devotion to mere form would lead to a nullification of Brotherhood at the first strain. And this latter, indeed, did occur with several members. They even forgot, and still forget, that H. P. Blavatsky herself declared that it were better to do away with the Society rather than to destroy Brotherhood, and that she herself declared the European part of it free and independent. These worshippers think that there must be a continuance of the old form in order for the Society to have an international character.

But the real unity and prevalence, and the real internationalism, do not consist in having a single organization. They are found in the similarity of aim, of aspiration, of purpose, of teaching, of ethics. Freemasonry—a great and important part of the true Theosophical Movement—is universally international; and yet its organizations are numerous, autonomous, sovereign, independent. The Grand Lodge of the state of New York, including its different Lodges, is independent of all others in any state, yet every member is a Mason and all are working on a single plan. Freemasons over all the world belong to the great International Masonic Body, yet they have everywhere their free and independent government.

When the Theosophical Society was young and small, it was necessary that it should have but one government for the whole of it. But now that it has grown wide and strong, having spread among nations so different from each other as the American, the English, the Spanish, the Swedish and others in Europe, and the Hindu, it is essential that a change in the outward form be made. This is that it become like the Freemasons—independent in government whereever the geographical or national conditions indicate that necessity. And that this will be done in time, no matter what certain persons may say to the contrary, there is not the slightest doubt.

The American Group, being by geographical and other conditions outwardly separate, began the change so as to be in govern-

ment free and independent, but in basis, aspiration, aim and work united with all true Theosophists.

We have not changed the work of H.P.B.; we have enlarged it. We assert that any person who has been admitted to any Theosophical Society should be received everywhere among Theosophists, just as Masons are received among Masons. It is untheosophical to denounce the change made by the American Group; it is not Theosophy nor conducive to its spread to make legal claims to theosophical names, symbols and seals so as to prevent if possible others from using them. Everyone should be invited to use our theosophical property as freely as he wishes. Those who desire to keep up H.P.B.'s war against dogmatism will applaud and encourage the American movement because their liberated minds permit; but those who do not know true Theosophy, nor see the difference between forms and the soul of things, will continue to worship Form and to sacrifice Brotherhood to a shell.

TO FILL UP THE GROOVES

Organisations, like men, may fall into ruts or grooves of mental and psychic action, which, once established, are difficult to obliterate. To prevent those ruts or grooves in the Theosophical movement, its guardians provided that necessary shocks should now and then interpose so as to conduce to solidarity, to give strength such as the oak obtains from buffeting the storm, and in order that all grooves of mind, act, or thought, might be filled up. —*W.Q.J.*

GREAT THEOSOPHISTS

JESUS, THE CHRIST

THE period of history that began with the first century B.C. and ended with the year 414 A.D. was an important one for the Western world. During those five hundred years certain causes were set in motion, the effects of which we are still feeling at the present day and will continue to feel for some time to come. This period of history should be carefully studied by every one calling himself a Christian. For it contains not only the life record of Jesus, but also the story of a Church that grew, in that comparatively short space of time, from a single individual to a powerful political organization. It is of equal importance to the Theosophist, for it witnessed the beginning, the growth and the final destruction of one of the greatest Theosophical Schools in history, marked the death of the Mysteries, and sealed the doom of the old religions, sciences and philosophies for many centuries.

In the first century B.C., the Theosophical Movement and Christianity were *one,* Jesus the Christ being a great Theosophist, and the work he tried to accomplish forming part of the program of the Theosophical Movement. But from the first century A.D. onwards, the Theosophical Movement and Christianity gradually separated; in the year 414 A.D. the work of the Theosophical Movement of that day was destroyed by the Church that called itself Christian.

In trying to find the causes that led up to this catastrophe, the Theosophical Movement and Christianity must be studied side by side. This study will be as fair and impartial as it is possible to make it, and each side will be allowed to present its own case. The story of the Church will be taken from Catholic historians and from the writings of the early Church Fathers themselves. The story of the Theosophical Movement will be drawn from the best historical sources available, and the teachings of the great Theosophists of the period will be presented in their own words. Direct quotations from the different writers will be given, and the motto used will be that of the Theosophical Society: *There is no Religion higher than Truth.*

There are many persons, even in this enlightened day, who consider Christianity as a unique religion, the Bible as the only revelation of God, and Jesus Christ as His only-begotten Son. If this

were true, it would mean that, during all the vast procession of the ages, there has been only *one* expression of Truth. But Truth, as every thinking person will admit, is *universal,* and could not have been limited to a single expression. Even if it had been so limited, this fact would not enhance its value. The fact that two and two make four is none the less important because the whole world knows it.

If Christianity is an expression of universal Truth, it will gain, rather than lose, by a recognition of its identity with other expressions of the same truth. If the Bible is a revelation of God, its truth will become more apparent if it is found to agree with other "revelations." If Jesus was a "Son of God", his position will become still more secure when he is recognized as a member of a great Fraternity of Perfected Men, all of whom have presented identical doctrines.

The study of the history of these five centuries will disclose an important fact: that *there is nothing unique in Christianity.* It will show that Jesus was *not* a unique character, but only one of a long line of Teachers. It will show that the Bible is not a unique book, but only one of the many Scriptures of the world. It will show that there is not a single dogma, ritual nor ceremony in the Christian Church that has not been taken bodily from the so-called "Pagan" religions. Finally it will show that not even the term *Christian* is unique.

Many persons believe that Christianity has been in existence for only two thousand years. But history shows that the terms *Christ* and *Christians* were well known to writers like Herodotus and Aeschylus fully five centuries before the "Christian" era, and were simply borrowed by the later "Christians" from the Temple terminology of the Pagans. The early Church knew this to be a fact, for it is openly admitted by no less an authority than Justin Martyr, one of the foremost Christian writers of the second century.

The terms *Chrestos* and *Christos* came from the Mysteries. There the word *Chrestos* was used to designate a disciple on probation, a neophyte, one who was preparing himself for initiation into the Mysteries. When the candidate had passed through the *Chrestos* condition, or the probationary period, and had finally reached the state of an Initiate, he was anointed and became a *Christos.*

The word *Christos* also meant the "Way" or the "Path." When the *Chrestos* addressed his Master, he said: "Thou art the Path." After the disciple had been initiated himself, the same words were

repeated to him by his Teacher. "I *am* the Way", said Jesus, after he had become a *Christos.* "Thou canst not travel on the Path until thou hast *become* that Path itself," says the *Voice of the Silence.* And H. P. Blavatsky reiterated the same idea when she said to her pupils: "Do not follow *me;* follow the Path I show," meaning by that: "Do not follow my personality; follow the Christos-principle within yourselves, the only 'Light on the Path' that really exists."

Christos, or Christ, is therefore not a special title belonging to any one individual, but is a state or condition, the last stage in the long series of progressive awakenings of the soul. The *Christos,* or Christ-principle, lies latent within every man. Jesus had completely awakened this principle in himself. Therefore he is known as Jesus, the Christ.

As far as secular history goes, there seems to be no accurate record of Jesus. If he lived in the first century A.D. we would naturally expect to find references to him in the works of the great historians of that century. But Philo Judaeus, who lived in Palestine during the very years that Jesus is supposed to have been teaching there, never mentions him, and Josephus disposes of his whole career in one short sentence. Even that sentence, which is interpolated between incongruous paragraphs in one of the works of Josephus, (*Antiquities of the Jews:* Book xviii, chapter 3) is considered by scholars as spurious and a palpable forgery.

The second century offers little more. Neither Plutarch nor Dion Cassius, the two great historians of this century, refer to him. Suetonius, in his *Life of the Twelve Caesars,* speaks of the Jews that were banished from Rome during the reign of the Emperor Claudius because of the disturbances they were making at the instigation of one *Chrestos.* But as Jesus is supposed to have been in Jerusalem at that time, he could not have been the *Chrestos* to whom Suetonius refers. The Emperor Hadrian, also writing in the second century, does not mention Jesus, but speaks of the Christians, calling them worshippers of Serapis. This is because the Christians of that day, having no image or picture of Jesus to remind them of their Teacher, adopted the image of Serapis, who was always represented with long hair and wearing a garment reaching to his feet. The image of Jesus with which we are familiar at the present day is this same likeness of Serapis.

The ecclesiastical history of Jesus is quite as disappointing as the secular. Up to the year 180 A.D. none of the Christian writers seem to have known when Jesus was born, how long he taught or

when he died. Some claim that he taught only one year, others extend the term of his ministry to ten and even twenty years. During the latter years of the second century an altercation took place between a man called Ptolamaeus, and Irenaeus, one of the foremost Church Fathers. Ptolemaeus argued that Jesus was too young to have given out anything of importance. Irenaeus rebuked him and accused him of

> "Destroying Christ's work, and robbing him of that age which is both necessary and more honorable than any other; the more advanced age, I mean, during which, also, he excelled all others."

And then, having no certain data to furnish, he throws himself back on tradition and claims that Jesus had preached ten years, and that he was at least fifty years old at his death.

With such a lack of accurate historical data and such disagreement among the Christians, it is evident that we must look elsewhere for more dependable information. As Jesus and his twelve disciples are said to have been Jews, it is possible that Jewish history may be more correct than Christian.

One statement, which is commonly accepted by historians, and which furthermore, has the backing of actual history, is found in the Jewish *Gemara,* in the section called *Sepher Toldos Jeshu.* In this story, Jesus is said to have been the son of a man named Pandira, who lived in the first century B.C. during the reign of King Alexander Janneus. Ernst Haeckel, in his *Riddle of the Universe,* finds in this story the solution of Jesus' non-Jewish characteristics. Mr. Haeckel says:

> "The statement of the apocryphal gospels that Pandira was the true father of Christ seems all the more credible when we make a careful anthropological study of the personality of Christ. He is generally regarded as pure Jewish. Yet the characteristics which distinguish his high and noble personality, and which give impress to his religion, are certainly not Semitical. Now the name of Christ's real father, Pandira, points unequivocally to a Greek origin; in one manuscript, in fact, it is written Pandora."

The *Sepher Toldos Jeshu* corroborates the apocryphal statements in regard to Jesus' Greek paternity, and describes the years of his early youth:

> "Mary, having become the mother of a son, named Jehoshuah, and the boy growing up, she entrusted him to the care of the Rabbi Elhanan. And the child progressed in knowledge, for he was well gifted with spirit and understanding. Rabbi

> Jehoshuah, son of Perachiah, continued the education of Jesus after Elhanan, and initiated him into the secret knowledge. But the King Janneus, having given orders to slay all the Initiates, Jehoshuah Ben Perachiah fled to Alexandria, in Egypt, taking the boy with him."

Then follows a series of adventures which show that Jesus supplemented his initiation into the secret wisdom of the Jews with an additional acquisition of the secret knowledge of Egypt.

Two points stand out in this old story. The first is that Jesus lived during the reign of King Alexander Janneus, which was in the early years of the *first century B.C.* It is a matter of history that King Janneus actually did persecute and slay hundreds of Initiates, who in those days were called "Innocents", "Infants" and "Little Ones". But the reign of Herod, in which Jesus is supposed to have lived, contains no record of such a massacre.

The second point is that Jesus was initiated into the Mysteries of the Jewish Temple in his early youth, and later went to Egypt, where he was initiated into the Egyptian Mysteries. These two points are corroborated by the Masters and by H.P.B. She says:

> "The position THEY give to Jesus, as far as we know, is that of an *Initiate* who recognized no difference—save the moral one—between men; who rejected caste and despised wealth; and who, finally, *lived a century before* our vulgar, so-called Christian era."

Jesus is constantly referred to as an *Initiate* in Theosophical literature. H.P.B. says: "Let the world judge Jesus for what he was—a Mahatma, a Perfected Man." And Mr. Judge, in the *Ocean of Theosophy,* describes him as an Avatar, a member of the great Fraternity of Adepts. If he was a true Initiate, as these words imply, and a member of that great Brotherhood which is the custodian of the Wisdom-Religion, then he must have taught the same Theosophical principles that we study today. For, as H.P.B. says,

> . . . if he was an initiate of either the Pythagorean Essenes, the Chaldean Magi, or the Egyptian Priests, then the doctrine taught by him was but a portion of the "Secret Doctrine" taught by the Pagan hierophants to the few select adepts admitted within the sacred adyta.—*Isis Unveiled* II, 94.

These words give a clear indication of the places where Jesus gained his knowledge and received his initiation. It must have been among the Pythagorean Essenes (who were the descendants of the Egyptian Hierophants) or among the Nazarenes (who were the descendants of the Chaldean Magi). He must have supplemented

his knowledge of the ancient Egyptian and Chaldean systems with that acquired through the study of the Pythagorean and Buddhistic philosophies, for:

> 1, all his sayings are in a Pythagorean spirit, when not *verbatim* repetitions; 2, his code of ethics is purely Buddhistic; 3, his mode of action and walk in life, Essenian; and 4, his mystical mode of expression, his parables, and his ways, those of an initiate, whether Grecian, Chaldean or Magian (for the "Perfect," who spoke the *hidden* wisdom, were of the same school of archaic learning the world over), it is difficult to escape from the logical conclusion that he belonged to that same body of initiates.—*Isis Unveiled,* II, 337.

Let us go back in thought and try to reconstruct those years of Jesus' life, when his mode of action and walk in life became Essenian. We remember that, after the persecution of the Initiates by King Janneus, Jesus and his teacher Rabbi Jehoshuah fled to Alexandria in Egypt. It would be interesting to know what sort of an impression this great cosmopolitan city made upon the young man. He must have been astonished at the magnificent Palace of the Ptolemies and the grandeur of the Museum and its gardens. He must have watched the galleys riding upon the blue waters in the shadow of the great lighthouse of Pharos and wondered about the strange countries from which they came. He must have gone out into the western quarter of the city and climbed the rocky hill that led to the Temple of Serapis, whose image was one day to be substituted for his own. He must have visited the great library of the Bruckion and examined some of its seven hundred thousand scrolls. He must have met some of the learned Jews who, like himself, had been initiated into the mysteries of the Kabala. But fascinating as the great city of Alexandria must have been, it did not hold the secrets that Jesus came to Egypt to garner.

Just south of the city of Alexandria there lived a community of men and women known as the *Therapeutae.* They formed an inner group within Alexandrian Judaism, an esoteric circle of *illuminati,* or wise men. Jesus' knowledge of healing and the many "miraculous" cures attributed to him point to the fact that he must at one time have been a member of this community. They were the true mystics of that day, and Christianity is indebted to them for many of its mystical expressions.

The main object of Jesus' stay in Egypt was, however, to gain a knowledge of the Egyptian philosophical system, which could be acquired only through initiation into the Egyptian Mysteries. These secrets were held by the descendants of the ancient Egyptian Hierophants, the Essenes, one group of which was known as

the *Konoibi.* Jesus established connection with this group, and it is probably through them that he was eventually initiated into the secret wisdom of Egypt. Where this initiation took place it is impossible to say. The true Initiate does not speak of these sacred matters to the world at large. But, considering the connection of the Essenes with the ancient Egyptian Hierophants, it is highly probable that Jesus passed his final initiation within the sacred precincts of the great Pyramid of Gizeh, whose walls had often witnessed the initiation scenes of different members of the royal families of ancient Egypt.

The great Pyramid of Gizeh (now called Cheops) stands upon a low hill overlooking the yellow sands of the vast Libyan desert. Within it is a narrow passage leading up to the King's Chamber, as it is now called, but which in olden days was the Holy of Holies, or Chamber of Initiation. At the top of this passage is a narrow gate that leads directly into the initiation chamber. Did Jesus himself climb this very passage and go through this "strait gate" on the day of his initiation? What else did H.P.B. mean when she said:

> . . . the narrow upward passage leading to the King's Chamber had a "narrow gate" indeed; the same "strait gate" which "leadeth unto life," or the new spiritual rebirth alluded to by Jesus in Matthew vii. 13 *et. seq.;* and that it is this gate in the Initiation temple, that the writer who recorded the words alleged to have been spoken by an Initiate, was thinking of. —*Secret Doctrine* I, 318, foot-note.

Having passed through the "strait gate that leadeth unto life", the neophyte entered the Holy of Holies. On one side of this chamber there stands a great porphyry sarcophagus. This was the Baptismal Font, upon emerging from which the neophyte was "born again". At the time of his initiation, the candidate was attached to a couch in the form of a cross and plunged into a deep sleep. He remained in that condition for three days and nights, during which time his spiritual Ego is said to have "ascended into Heaven and descended into Hell," while his entranced body remained within the sarcophagus. On the night before the third day he was carried to the entrance of a gallery, where at a certain hour the beams of the sun struck him full in the face and he awoke to be initiated.

In this story of initiation, we find the source from which the Christian Church drew the Apostles' Creed as well as the rite of Baptism and the story of the Crucifixion. Whether Jesus went through this rite within the Egyptian Pyramid or in the river

Jordan, the idea is the same. The New Testament does not mention his initiation into the Egyptian Mysteries, but the Gospel of Matthew records his later initiation:

> "And Jesus, when he was baptized, went up straightway out of the water, and lo, the heavens were opened to him, and he saw the spirit of God descending like a dove and lighting upon him."

Jesus' crucifixion on the Cross of Calvary may, or may not have been an actual fact. The method by which an Initiate loses his physical body is of little consequence to him. But the "Cross of Calvary" which was always laid upon the breast of the Initiate after his new birth was of vital importance to him as well as to the world at large. For it spoke of the regenerated man who had crucified the man of flesh, and proclaimed to the world:

JOY UNTO YE, O MEN OF MYALBA.
A PILGRIM HATH RETURNED BACK "FROM THE OTHER SHORE"
A NEW ARHAN IS BORN.

(*To be continued*)

THE PATH OF THE DISCIPLE

The first step in *becoming* is Resignation. Resignation is the sure, true, and royal road. . . . After Resignation, follow (in their own order) Satisfaction, Contentment, Knowledge. Anxiety to do these things is an obscurant and deterrent. So try to acquire patient Resignation. The lesson intended by the Karma of your present life is *the higher patience*. . . . Throw away every wish to get the power, and seek only for understanding of thyself. Insist on carelessness. Assert to yourself that it is not of the slightest consequence what you were yesterday, but in every moment strive for that moment; the results will follow of themselves. —*W.Q.J.*

SCIENCE AND THE SECRET DOCTRINE

The "Atoms" in the Kingdoms

ANIMATED atoms as the *causes* of all the *effects* produced on Earth was the belief of all ancient philosophers (*S. D.* I, 568). They also knew that from the spiritual point of view the atoms are not distinct or absolutely separated particles, but rather all are rays of the one Spirit of Life. It is the illusion of form and matter that is the cause of misconception, and this can be dissolved only by an understanding of the fundamental unity and universality of the One Life, the individual intelligences that animate the various manifestations of this Principle. (*S. D.* I, 178, 634).

To trace the life of an atom through the kingdoms, it is necessary to understand what these kingdoms are as *sequential* manifestations of the One Life.

> "There are seven kingdoms. The first group comprises three degrees of elementals, or nascent centres of forces—from the first stage of differentiation . . . from full unconsciousness to semi-perception; the second or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning point in the degrees of the 'Monadic Essence,' considered as an evoluting energy. Three stages (sub-physical) on the elemental side; the mineral kingdom; three stages on the objective physical side—these are the (first or preliminary) seven links of the evolutionary chain." *S.D.*, I, 176).

Seven kingdoms—three elemental, mineral, vegetable, animal and human—are the scenes of the evolution of Spirit (or Consciousness), and Matter (or Substance) as its vehicle. The "atoms" are then simply the intelligent expressions or manifesting "lives" in any of these kingdoms.

The elemental kingdoms are the ethereal, while the mineral represents the most densely physical at any given stage. The vegetable is the embryonic apperceptive, while the animal expresses the foetal nature of desire and sensation. In the human kingdom alone is the rational mind and self-consciousness. The atom in the mineral embodies both the static and energic aspects of life. In the vegetable that self-polarization evolves the form of a higher stage. In the animal it has experience in desire for mobile existence. In the human is mirrored the reasoned struggle for self-satisfaction. Beyond these is the whole as yet unfathomed universe.

These differentiations and manifestations give to nature's kingdoms their characteristics, being in fact the outflow of their acquired intelligence. (1-3). The elemental kingdoms are the "nascent centres of force," the "nerves of nature" involving hidden energies. (4). The mineral is characterized by the power of cohesion; geometric crystallization; power of light and color reflection, transmission and refraction; physical nature; chemical action; electro-chemical reaction, and electric-magnetic affinities and so-called "properties." The characteristics of the vegetable kingdom in turn are seen to be power of growth; organization of form and adaptability to environment; coloration; Nature's imitative faculty; capacity for self-reproduction; biological sensation and reaction to stimuli. In the next, the animal stage, the characteristics show forth as power of independent motion; adaptability in form and habit; Nature's imitative and expressive faculty; reproduction; sensation, desire, and conscious nature. In the human kingdom, the evoluting energy culminates in the active principles of physical body and nature; astral body and nature; Pranic or vital energy; Kama, passion and desire, lower and higher; mental intelligence and self-consciousness; Buddhic understanding, wisdom and compassion; and Atmic warming ray of Spirit and Sun of Life. The experience of the "atom" in each stage, be it elemental, mineral, vegetable, animal or human, is a distinct cycle. The nature of Spirit is the *inherent* power to learn, while the lessons learned through substance and matter become the *acquired* nature, or Soul.

That the various manifestations of life are differentiations from and in one and the same *Life* becomes increasingly evident. Even modern science is forced to recognize the universality of principles, characteristics, and qualities, however much disguised in technical terms and names. There is not a single "property" or characteristic of a mineral, for instance, that is not shared in some way or degree by every other. They all have a melting point, a boiling point, a critical temperature of sublimation, showing their existence in one or another state or condition. Now they are beginning to be found transmutable one into the other. It was once thought that only iron and steel were magnetic, nickel being so in lesser degree and perhaps one or two others. But now all substances are classified as para- or dia-magnetic in one degree or another. So too substances are found to be radioactive, some more than others, but all in some degree. Whether or not this is entirely confirmed, it cannot be denied. The essential electrical nature of minerals and substances is becoming a matter of general knowledge. Some

have gone further and declared that stones "live" as the German Professor Rinne, mineralogist of Leipzig University, declared[1], reporting a process in crystals analogous to breathing. Similarly, "The discovery of what it described as a 'remarkable and unique' kind of bacteria in travertine, the building stone named after the Roman river Tiber, was reported to the Society of American Bacteriologists . . . by Professor Charles B. Lipman of the University of California. The travertine came from the Yellowstone National Park and adds one more to a series of recent discoveries indicating that rocks are 'living' in a sense analogous to plants and animals."[2] Especially did the work of the Indian scientist Chunder Bose give substantial evidence of the fact—all of which is coming closer to the teaching of Theosophy and the knowledge of the ancients.

Perhaps the discovery of the illusive vitamines will suggest to some that there is more to the vegetable than the mere shell of appearance. Without the life essences evolved from within, without, they are nothing at all so far as evolution through the kingdom is concerned. These have been hinted at long ago in Theosophical teaching. The vegetable kingdom represents a specific stage of *evolving* Life, not merely of outer forms, but also of the indwelling intelligence as well.

In the animal there is but the germ of self-consciousness not yet awakened or developed. But the animal is conscious, nevertheless, and represents a stage of life in which certain experience is gained. Here and there, now and then, naturalists and scientists begin to realize to some extent, the animal's place in the scheme of things.

In ancient days man was called *Anu* (atom), thus identifying the whole of nature in him as a conscious unit, an individuality in the unity of the One Life. The key to the understanding of the whole universe lies within his nature, within himself. By so doing he is enabled to become a *conscious* co-worker with nature and help on the evolutionary progression of the countless lives.

Says *The Secret Doctrine* (I, 120):

> The radical unity of the ultimate essence of each constituent part of compounds in Nature—from Star to mineral Atom, from the highest Dhyan Chohan (Spiritual Being) to the smallest infusoria, in the fullest acceptation of the term, and whether applied to the spiritual, intellectual, or physical worlds—this is the one fundamental law in Occult Science.

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[1] New York *Times*, Nov. 27, 1928.
[2] New York *World-Telegram*, December 27, 1934.

STUDIES IN KARMA

The Wheel of Life

Higher than Indra's ye may lift your lot,
And sink it lower than the worm or gnat;
The end of many myriad lives is this,
The end of myriads that.

Only, while turns this wheel invisible,
No pause, no peace, no staying-place can be;
Who mounts may fall, who falls will mount; the spokes
Go round unceasingly!

—*Light of Asia.*

THE present understanding of Karma as held by the Western Theosophical mind as well as by the majority of Hindus, is definitely hedonistic. Most of us who travail in want and unfulfilled desire, apply Karmic law to our own case, it is true; but how?

Our present poverty, say we, is due to misdeeds and ill thought in past lives; overlooking, in most cases, enough poor thinking and selfish irresponsibility exhibited already in the first half of *this* life to account for the miseries of the remainder of it. And how naively direct is our chain of causation! If we are poor now and put upon, we think it needs must be because we robbed and cheated in the past, or failed in application to material duties, or despised and persecuted the poor. If we are powerless and downtrodden, it must be because we have been tyrants and abusers of the weak. And if we are rich, it must have been much honest and useful work performed, for which last incarnation furnished too little time for the collection of a full pay-check. If we are powerful, we must in the past have learned to treat with justice and consideration such few as did fall to our domination.

So runs our understanding. But it is based upon so short a view of the Eternal Purpose of the Self, so little understanding of the transmissive mechanism of Karma, that what we see as the whole of the chain is oftimes only a few incidental links. Such reapings as mentioned *do* occur, it is true; moreover, the trend toward them is probably present at all times in all lives, sometimes augmenting, sometimes lessening the force of deeper continuities. Yet, reasoned out, such thinking leads to the conclusion that all "rewards" and "punishments" are material; *ergo,* the real purpose of life is to enjoy pleasurable things and to avoid painful ones. It is true, few Theosophists follow that "ergo" to the bitter end. But it is inherent in the view of Karma above set forth.

Most Theosophists temper this attitude with a tincture of a higher viewpoint which they could hardly miss, granted they study the books at all. They will readily state that "poverty is not necessarily bad Karma," and will even quote or philosophize extensively on the subject—provided it is somebody else's good Karma of poverty they are dealing with. Their instinctive reactions day by day betray the true *feeling*, which is what counts—in the here as well as the hereafter. It will be found then that they accept personal misfortunes of their own as "good Karma" only as a last cold-comfort resort and after exhausting every means in the attempted avoidance of said good Karma.

Thus there is made a religion of Theosophy which is every whit as far astray from the spirit of the teachings as is the spirit of the Church astray from that of Jesus—a religion just as deceptive because of its lip-service, its mechanical and material recognition of Karma. It is the same Hindu sectarian spirit which sees in observance of the Scriptures simply a means to the end of prolonged enjoyment of *Swarga,* or of being born a successful *Vaishya* next life instead of a *Sudra.* One of these days we shall have a respectable and influential American Theosophical Church whose members will deal meticulously and honestly with their neighbors in order that business may be better next incarnation! And it will be a church that will have "pull" and staying power, as offering the American mind something more easily visualized as a reward of virtue than some misty heaven in astronomically unlocatable regions. We may even rise (almost) to the faith of the ancient Druids, who lent money on the promise of repayment next incarnation!

By analysis of the nature of the attachments of consciousness to objects, vehicular or environmental, understanding is reached concerning the deeper causes. A serious observation of the lives of human beings ought to show the fallacy of the material punishment-and-reward conception. On the basis of *that,* every man born rich, or who acquires riches easily, ought to be a man good and benevolent from birth in proportion to his fortune. We see nothing of the kind. There are some men born rich or made rich who stay that way and do much good with their wealth according to their lights. There are some heirs of successful men who are monsters from the start. There are *many* others, of generally benevolent nature by birth, whose characters show steady deterioration under the possession of wealth, and who end as ruined men, wicked men, insane men, or suicides.

On the other side of the scale, there are men born poor whose poverty stirs them to great deeds, the least important being the acquirement of wealth. There are men born poor or become poor who yield to every temptation of that environment, who grow dissolute, embittered, and hopeless. There are men in whom poverty brings out the god, and others in whom it brings out the devil. In general, and in proportion of numbers, character stands up better under poverty than it does under wealth.

The problem becomes simpler as well as deeper once it is understood that it is the power of the Self to attach Itself to "that upon which the heart was set." What we fail to understand is that the attachment is to whatever is dwelt upon, regardless of whether with liking or disliking. *Hate is only the opposite pole of love.* But it is not in the nature of man to dwell overmuch on the condition in which he is—for eternal dissatisfaction is his name. Desire fixes ever upon that which is not.

The poor man dreams constantly of wealth. The rich man dwells morbidly on the poor, or lies awake nights in dread of falling to their condition, or drifts into bitter contempt of their incapacities, or schemes to "keep them in their places" for safeguarding of his own hoards. And so, inevitably, each of these two, changing places from incarnation to incarnation, ride the wheel up, down, up, and down again, until the impatient Self, eager to be on its true way once more, dashes the personal man into some shattering disaster, and "remolds the rest nearer to the heart's desire." And all these, rich man, poor man, oppressor and oppressed, ruler and ruled, come with the results of old attachments modified, ameliorated or intensified by the incessant reaction of Nature and of Mankind alike, which presses back against every deed done by every sentient thing.

None of these conditions are the Soul's own road, though they may be made so. That Road is the way of learning, along which, as environmental conditions, riches and poverty, power and weakness, respectability and disreputability, are all the same. From them all, learning can be had; and if learning is not had, they mean nothing. They are not the true Karma; they are but the inevitable fulfillment of the attachments of the Self. Their result for good or ill lies in the Self, not in the condition. Let Self be free of desire and of repulsion, and in no long time it will find itself, among men, in the right time, the right place, and the right condition, for the greatest possible service to Mankind.

MOON-MAGIC

MOON-MAGIC—who has not felt it? Perhaps it first seeped into our consciousness in the silent stretches of the Libyan desert, where the thin sickle of the crescent moon hung like a scimitar against the indigo velvet of the sky. Perhaps it was in the dusk of a scented Persian garden, where the ghosts of Omar's roses played hide and seek beneath a dreaming moon. Perhaps it was on a winter's night in Vermont, where the passionless earth stared unseeing at the colder moon, and where the distant stars glittered like diamonds bought with blood. Perhaps it was in some half-ruined Grecian temple where we loitered, pagan-like, to make obeisance to the bright huntress with her "bow new-bent in heaven."

Moon-magic—who has not come under its spell as it filtered through the lines of Byron, Shelley and Keats? Who has not been caught in the web of cadenced moonlight so delicately spun by Debussy and Ravel?

The magic of the Moon has been sung by poets of every age. With the exception of Russia, not a single nation has failed to pay respect to the "Queen of Heaven" through the medium of its literature. The myths and folk-lore of every land teem with moon-magic, and the religious records of every race are filled with references to Moon-worship.

Sometimes the Moon appears as a male deity, as in the myths of the Teutons and Rajputs, the stories of Tartary and Arabia, the tales of the Hindu King *Soma* and the Babylonian god *Sin*. Sometimes the Moon is a goddess, worshipped as Diana, Isis, Astarte, Artemis, Proserpine, Venus or Hecate. But, whether masculine or feminine, the Moon still remains the mystery of mysteries, a sexless potency which must be well understood if we would not fall prey to its sorcery.

The influence of the Moon upon the earth and its inhabitants cannot be denied, however difficult the explanation may be. It is observed in the rise and fall of the tides and in the growth of plant life. It appears in the cyclic changes of many forms of disease, and is particularly marked in the phenomena of human gestation and generation. These facts were well known in the past, and have always been the subject of much speculation. Aristotle discussed the influence of the Moon upon the human body, and Hippocrates recommended that no physician be allowed to treat disease without

a knowledge of astronomy. As far back as 1784 Dr. Balfour wrote a book about the Moon's influence upon fevers, and forty years later Dr. Laycock testified that epilepsy, insanity and asthma were strongly influenced by the lunar phases. It is a matter of record that the pestilence which devastated Noyen in 1636 increased in violence as the moon waxed, and that nearly all who contracted the disease during the full moon failed to recover. It is said that Lord Bacon was peculiarly sensitive to lunar magnetism, always falling into a syncope when the Moon was in eclipse. It is also a well known fact that old people die most frequently on the day of the new or the full moon.

The curious relationship between moonlight and insanity has long been the subject of scientific investigation. In 1791 Dr. Daquin discussed this phenomenon, and in 1852 Guislain recorded that some of his patients became violently insane every twenty-eight days, always on the day of the full moon. The very word *lunatic*—derived from Luna, the Moon—contains a hint of this relationship, one which is recognized by poets as well as by men of science. Shakespeare calls the Moon the "mistress of melancholy," and we find Othello, after hearing of Roderigo's murder, exclaiming:

> "It is the very error of the moon.
> She comes more near the earth than she was wont,
> And makes men mad."

The Moon's influence upon the earth is usually attributed to the fact that the Moon is the satellite of the earth. While this is undeniably true, the relationship between the two is even closer than this. Instead of being the *child* of the earth, as is commonly supposed, the Moon is in reality the earth's *mother,* and is no more the earth's subordinate than any earthly mother would be who walks around her child's cradle, keeping watch over the infant. In one respect the human mother, as well as the Moon, may be considered as the satellite of her child, but there is no doubt that she is older and more experienced than her offspring.

According to the teachings of Theosophy, the Moon played an important part in the formation of the earth and its inhabitants. At one time, it is said, the Moon was as much alive as our own earth is today. At that time it was a complete entity, energized by the soul and mind forces of the beings whose habitation it was. Like all other entities, its life-term was limited, and death eventually ensued. Then those energies which had made the Moon a living body departed to form the nucleus of a new body, the earth. The Moon as we see it today is therefore only a slowly decaying

corpse, disintegrating like any other form from which the animating soul-principle has departed. But Life still works *destructively* among the decomposing particles of this planetary corpse, and the emanations from these particles affect everything they touch. Sometimes these emanations have a beneficent effect. At other times they are maleficent. In the case of many forms of plant-life the Moon's rays are helpful to growth, while these same rays are poisonous, if not fatal, to some human organisms.

The maternal relationship which the Moon bears to the earth reflects itself in the mother-function of women. The feminine physiological function is governed by the Moon. The "period of visibility" and the period of parturition are likewise determined by lunar calculations. Conception is regulated by the Moon, as every real astrologer knows. The Greeks and Britons advocated the full-moon day for marriages and births, and weaned their male children during the waxing of the moon and their female children when the moon was on the wane. Diana, the Moon-goddess of the Greeks, presided over child-birth and, as the Cretan *Diktynna,* wore a wreath made from the magic plant *diktamnon.* During childbirth the women of Crete were covered with this plant, whose roots were first placed within the precincts of the goddess, if possible under the direct rays of the resplendent daughter of Jupiter.

As the Moon is so closely connected with the processes of physical generation, it is easy to see how it became the symbol of generation on a cosmic scale. As a matter of fact, the whole history of Moon-worship centers around the mystery of lunar phenomena. The rites were based upon a knowledge of physiology, mathematics and astronomy, and were records of observed natural and scientific facts. The ancients were well aware of the fact that life on this planet is generated, preserved and destroyed by lunar magnetism, and this may help to explain the thousand and one images under which the Moon was represented and venerated.

Although the actual beginnings of Moon-worship are difficult to trace, there is no doubt that it is one of the oldest forms of worship in the world. Krishna himself is said to have belonged to the Yadu branch of the *Chandravansas,* or "Lunar Kings," a fact which is of deep significance. When these "Lunar Kings" left India, they took with them the worship of their fore-fathers, of *Soma* and his son *Budha.* Babylonia happened to be situated on the line of this emigration, and the Babylonians were one of the first peoples to profit thereby. Although comparatively little is known of Chaldean Moon-worship and the Babylonian god *Sin,* it is not impossible to

trace the gradual transformation of this abstract symbol into the Hebrew creative God Jehovah.

When the clay tablets of Hammurabi (2250 B.C.) were deciphered, the noted Assyriologist Professor Delitsch translated one inscription: *"Yahveh is God."* Professor Chamberlain insisted that the correct reading should be *"The Moon is God."* This indicates how closely Jehovah and the Moon were connected in those days. In the Hebrew Scrolls Jehovah is called The Lord of the Moon, while Maimonides speaks of Adam (who in one sense is the same as Jehovah) as the *Prophet of the Moon.* In the Kabala the Moon is called the Ark, which contains the seeds of material life and is closely associated with Jehovah. This idea appears again in the story of Noah and the Ark.

The Israelites considered *child-giving* as the chief function of Jehovah, as a well-known scholar points out:

> "I had worked it out by original search that the great distinctive function of the god-name Jehovah was designative of the influence of the moon as the causative of generation, and as of its exact value as a lunar year in the natural measure of days."

In this connection, it will be remembered that Sarai, Abraham's wife, could not bear a child until she had come under the Moon's influence by changing her name to Sarah, and that both she and her husband came from the city of Ur, which was the great center of Moon-worship. Mount Sinai, the name of which is derived from the Babylonian *Sin,* means literally *The Mountain of the Moon,* and contains a reference to the lunar or Metonic cycle of 19 years, as does the name of Hagar, the bondwoman whom Paul identified with Mount Sinai.

The Hebrews based their astronomical calculations upon the Moon, which accounts for the frequency of the number *seven* in their exoteric religious observances, and their adoption of the seventh day as the one sacred to the God Jehovah. The worship of this Lunar God descended through the Mosaic and Kabalistic Jews to the Christians, although the Christian world may be unaware that the God they inherit from the Jews is but a symbol of the reproductive and generative power in nature. But, if the works of the Church Fathers Clement of Alexandria and Origen be consulted, it will be found that the Moon was still used as a symbol of Jehovah in the early days of the Christian Church.

Must we then conclude that the Jewish concept of Deity was *fundamentally materialistic?* The answer must be in the negative. For although the *exoteric* teachings centered around the lunar god

Jehovah, the secret and *esoteric* worship was the same Pantheism that lies at the root of every truly philosophical system of thought. Jehovah was a *substitute* used for exoteric purposes, and every initiated priest knew that behind that substitute there stood the unknown, incognizable deity, the Kabalistic *Ain-Soph,* a concept as metaphysical and philosophical as that of the Hindu *Parabrahman.* The materialization of the Hebrew religion began when the substitute was accepted in place of the Ever-Unknowable, and will end only when the substitute is replaced by the Ever Living Reality.

The Christian Trinity is another example of this same materialization of a metaphysical concept. With the philosophical ancients, the Trinity represented the abstract qualities of creation, preservation and destruction. The Christian Trinity, from one point of view, is but a copy of the Egyptian Trinity of Ammon, Mouth and Khonsu, whose common symbol was the Moon. But the average Christian has never considered the symbolical meaning of the Trinity, but has debased it by separating his personal God into three *persons.*

The worship of the Virgin Mary is another example of an ancient lunar rite. All the lunar goddesses of the ancients were pictured as Virgin Mothers of immaculately begotten Sons. The Virgin Mary, represented as the "Queen of Heaven" on the crescent moon is but a copy of the Egyptian Isis, or the still earlier Neith. As the great Roman Catholic historian de Mirville has pointed out:

> "We (Christians) can understand now why Neith throws radiance on the sun, while remaining the Moon, since the Virgin, who is the *Queen of Heaven,* as Neith was, clothes herself in her radiance and clothes in his turn the Christ-Sun. . . . We understand also how it is that the famous inscription at Sais should have stated that 'none has lifted my veil,' considering that this sentence, literally translated, is the summary of what is sung in the Church on the day of the Immaculate Conception."
>
> —*Archeol. de la Vierge.*

A definite order of Moon-worship was formed in the fourth century of the Christian era, and the lower classes of the Middle Ages openly worshipped the Moon, identifying her with the Virgin. Even today some of these relics of Moon-worship still appear.

> "In Scotland generally, and particularly among Highlanders, it is a custom for the women to make a curtsy to the new moon. English women also have a touch of this, sitting astride a gate or stile on the eve of the new moon and saying: 'A fine moon! God bless her!' "—*Antiquarian Repertory.*

In the Austrian Tyrol the peasants still consult the moon before

commencing their tasks in the field, the stall or the house, and always cut their hair on the wane of the moon so that it will not grow too quickly. In Scotland it is said that some women will not even comb their hair during certain phases of the moon. These relics of Moon-worship are by no means confined to the ignorant peasant. Every time a person celebrates one of the "Moveable Feasts" he is unconsciously perpetuating a lunar rite. Any one who hesitates to look over his left shoulder at the new moon is tacitly confessing that for him, at least, Moon-worship is not yet extinct.

Many of our well known nursery rhymes contain a wealth of lunar symbolism. The apparently senseless jargon, "Hey diddle diddle, the cat and the fiddle, the cow jumped over the moon," is one of many examples. The association of the Cat with the Moon dates back to Pasht, Isis and Diana. The Cow was connected with and symbolized by the Moon for the simple reason that the period of parturition in cow and woman is the same, both being governed by the Moon. The story of Jack and Jill is only a lunar myth in modern dress. It comes from the Scandinavian story of *Hjuki* and *Bil,* Hjuki referring to the waxing of the moon and Bil to its waning. The pail of water which they carried up the hill refers to the rising tide, while their subsequent downfall pictures its ebb.

And so we see how Moon-worship still persists even in this scientific age, and how the ancient lunar myths still continue to be perpetuated from generation to generation. But let us not conclude that the symbol of the Moon is but a fantastic relic of ancient "superstition." Nothing could be further from the truth. This symbol is of profound significance to the scientist, the anthropologist, the astronomer, the ethnologist, the philosopher, the poet, the artist. Seven keys must be turned before the symbol of the Moon will yield up its final secret. The Anthropological or physical key has already been suggested. The astronomical key is hidden within the symbol of the *Cat.* The astrological key may be discovered by studying the twenty-eight mansions of the Moon as found in the Zodiac of the Copts, Egyptians, Arabs, Persians and Hindus. The racial key is found in the records of the races which preceded our own. There it will be discovered that in the third race the *male* Moon was worshipped, becoming "male-female" only after the "fall into generation." When our own race appeared, lunar-solar worship divided the nations into distinct cults, ending in a strife between the *Suryavansa* or "Solar Beings" and the *Chandravansa* or "Lunar Beings."

This strife can be observed in every individual. For, in the final analysis, each one of us is a solar-lunar being. That which we call the *Self* is a self-illuminated Sun which reflects itself—if we allow it to do so—in our lower, lunar nature. Whenever we think, act or speak independently of the Solar God within, we become worshippers of the Moon in ourselves. Every time we instigate our actions from *within,* we make the Moon in us subservient to the Sun, a true reflection of the solar light of the Self. This is the secret of true spiritual growth.

Do We Remember?

At the age of fifteen I was in Switzerland for the winter sports, staying at an hotel in Grindelwald. One afternoon conditions were unsuitable for skiing, so I joined a party to explore a mountain waterfall.

We took luges with us to add a thrill to the return journey. Being the youngest member of the party, I had the task of hauling up the tea provisions on my luge. I mention this, since it caused me to fall a little way behind the others, so that I came upon the waterfall quite alone.

It was a gorgeous sunny afternoon, and I felt myself part of some universal beneficence. I was suddenly brought to a halt in bewilderment.

Many times in previous years I had had a recurring dream of a child, myself, playing among high waters, with trees below me and great rocks around.

This was the waterfall.

"There is a gate to the left, where the slope falls," I said to myself, without looking, "and there is a chalet, with a track leading from it through the trees down to the valley."

Then I looked, and the gate was there, and the chalet was there, and there was a track leading through the trees!

[Re-printed from *Vancouver Sun Magazine,* Nov. 16, 1935. The experience there given is signed, with address of writer.]

THE "LIGHTING-UP" OF MANAS

A CORRESPONDENT writes: "The question of the 'lighting up' of *Manas* is most perplexing to me. Does 'Ego', as used by H. P. B. and Mr. Judge, mean a self-conscious unit? Or are some Egos self-conscious and others not? Does the 'lighting-up' of *Manas* mean that stage of the evolution of the soul when 'self-induced and self-devised efforts' take the place of 'natural impulse'? *Are* there, then, 'new' units of consciousness coming into existence, either right along or at some particular stage or state or time in evolution?"

Our correspondent is not alone in his difficulties. The problems about which he inquires are those which confront every man. They are equally the problems of the Masters of Wisdom—though from an opposite point of view. We approach these, as well as all collateral questions, from that plane of perception or attitude of mind which we know as human consciousness, while the Masters deal with them from the Divine state or plane. The higher includes the lower; the lower excludes the higher—hence we have to set aside our point of view and adopt Theirs. The difficulty and the solution lie here.

We have to begin at the beginning; and the beginning, as well as the middle and the end, is not in matter, in time, or in space; but in Self, in the Perceiver, and not in anything perceived. What the theologians call the "three hypostases of the Deity", or the "three persons of the Trinity", is only another way of stating the same problems and the attempt to solve them from the human state of consciousness. Our modern science in its efforts to meet the same difficulties postulates force, matter, their inter-actions and transformations, as a basic trinity—and so, is necessarily in head-on collision with religion; while both are in collision with their own facts. Our philosophy deals with the same facts and problems as our religions and sciences, and in the attempt to reconcile the two meets unending confusion. They all represent and embody what each man in his own way has to face.

The problem of life is not insoluble, but it *is* insoluble from any partial, *i.e.*, separative basis. It is, or it should be, self-evident to any man that nothing is or can be fundamental which is not universal; otherwise something is left out, and that omitted or excluded portion of the great whole, like Banquo's ghost, "will not down"—hence our difficulties. The three fundamental proposi-

tions of *The Secret Doctrine* are Masters' attempt to aid us to perceive and adopt a universal point of view in dealing with any and all particulars. All the writings and all the work of the great teachers of all times repeat these basic ideas and apply them to the facts as observed and experienced by us—not to give us a new religion or science or philosophy, but to show us how we can deal with nature and with ourselves from another basis than the human one. A few applications made by *The Secret Doctrine* may help in the present instance.

Ego, Monad, Soul, Self, and other terms for the Spiritual or unchanging Being, are often used interchangeably for the simple reason that human languages have a precise meaning only within our range of consciousness, and what is here referred to is *beyond* manifested existence of any kind. So, always the Perceiver in no matter what state or form is the basic meaning implied—implied because it cannot be expressed. Turning to pages 275 and 277 in the first volume of *The Secret Doctrine,* we read that every Spiritual Being either is, or was, or will be, a *man*—that is a Thinker as well as a Perceiver, a "*self*-conscious unit" of Life—and hence, may be called an "Ego", whether in retrospect, in prospect, or in present actuality here in human existence. On page 175 of the same volume we read:

> "But all the time it is still one and the same Monad, differing only in its incarnations, throughout its ever succeeding cycles of partial or total obscuration of spirit, or the partial or total obscuration of matter—two polar antitheses—as it ascends into the realms of mental spirituality, or descends into the depths of materiality."

"Monad" here clearly means the Spiritual being; and as clearly the evolutionary cycle of descent and ascent through all the states and planes and forms of being other than the Spiritual. This is re-stated as the law or process on page 620. Immediately preceding, on page 619, the various "classes" of Monads, *i.e.,* the various stages through which they must pass, and in which they are to be observed at any given period, is carefully charted. It is shown that at a given point, the "median point", the "mineral kingdom", they "lose their individuality" in the descending half of the cycle; from this median point there is an ascent "through the seven states of terrestrial evolution *to that point where a correspondence is firmly established between the human and* Deva (*divine*) *consciousness.*"

This "point of correspondence" is the "lighting-up" of *Manas* —and must necesarily be the same stage on the re-ascent as the one

on which the individuality was "lost" during the descending half. In a cycle of seven stages down and seven up, the median point is the "fourth" stage. At that middle-point both the higher and the lower stages are within the range of perception; hence the sense of contrast and of separateness—*reason*—the *active* aspect of Manas.

What is *Manas,* and how is it "lighted up" in the individual Monad? *Manas,* in itself, is a state of consciousness—not a being; hence, presents three aspects; as a "principle" *per se;* as related to *Buddhi* and *Atman,* the two higher states or principles; and as related to any or all of the lower principles or states. (*S. D.* II, 254, foot-note). *How* Manas is lighted up in the individual Monad is shown on the next page, the first foot-note on page 255 of the second volume.

There are thus two opposite view-points of evolution: studying it from below up, the human way; observing it from the universal plane of perception, which is Masters' way. "We and every other person *are* the Self, and must think and act from that basis." So Mr. Judge. Mr. Crosbie gave us a genuine *mantram* in saying: "There *is* nothing but the Self; the Self *acts* only through the creatures (beings) : act *for* and *as* the Self."

A CONTINUOUS "LIGHTING-UP"

. . . To know when (one) gets real occult information from the Self within, . . . Intuition must be developed, and the matter judged from the true philosophical basis, for if it is contrary to true general rules it is wrong. . . . The power to know does not come from book-study nor from mere philosophy, but mostly from the actual practice of altruism in deed, word, and thought; for that practice purifies the covers of the soul and permits that light to shine down into the brain-mind. —*W.Q.J.*

YOUTH-COMPANIONS' FORUM

CONSTANTINE, *says H. P. Blavatsky, marked a turning-point in history. What does a consideration of his time reveal as indication of the direction of the turn?*

It is exceedingly interesting to compare the views of the average historian and the Theosophist on Constantine called "the Great". Let us take for our modern historian H. G. Wells. After reading the portion of this author's *The Outline of History,* where he tells of the beginnings of Christianity, we retain the impression that Constantine is a much-libelled and "lonely" figure who tried to reorganize his empire "to the best of his lights."

We get, however, a very different picture from John W. Draper in his *History of the Intellectual Development of Europe* (see pages 278-283) published in 1876. The details of the emperor's life do not compliment him, as Draper points out. "After Constantine had murdered his son Crispus, his nephew Licinius, and had suffocated in a steam-bath his wife Fausta . . . the public abhorrence of his crimes could no longer be concealed. A pasquinade, comparing his reign to that of Nero, was affixed to the palace gate." This, according to Draper, is the true cause of his transferring the capitol of his empire from Rome to Byzantium. "Political conditions thus at once suggested and rendered possible the translation of the seat of government; the temporary motive was the vengeance of a great criminal." Here is the emperor held before the Christian world as the first to institute the Christian religion! Draper remarks that we must not suppose he is a true Christian and speaks of him as "never guiding himself by religious principles."

The story of his conversion is amusingly told. "In the last days of his life, he put aside the imperial purple, and, assuming the customary white garment, prepared for baptism, that the sins of his long and evil life might all be washed away. Since complete purification can thus be only once obtained, he was desirous to procrastinate that ceremony to the last moment. Profoundly politic, even in his relations with heaven, he thenceforth reclined on a white bed, took no further part in worldly affairs, and, having thus insured a right to the continuance of that prosperity in a future life which he had enjoyed in this, expired, A.D. 337."

The growing Christian sects were fierce in their differences in dogma, and Constantine was obliged to call the first complete ecu-

menical council at Nicea, 325 A.D. The 318 bishops present could not agree as to which of the many gospels were divinely inspired and H.P.B. quotes Pappus's description of their decision. " . . having 'promiscuously put all the books that were referred to the Council for determination under a communion-table in a church, they (the bishops) besought the Lord that the *inspired* writings might get upon the table, while the spurious ones remained underneath, and *it happened accordingly.*' But we are not told who kept the keys of the council chamber over night!" It is to this incident the Christian world owes its "Word of God".

Wells considers it necessary to "recall the reader's attention to the profound differences between this fully developed Christianity of Nicea and the teachings of Jesus of Nazareth . . . It (the latter) was not priestly, it had no consecrated temple and no altar. It had no rites and ceremonies. Its sacrifice was 'a broken and a contrite heart.' . . . But the fully fledged Christianity of the fourth century, . . . was mainly a *priestly religion* of a type already familiar to the world for thousands of years. . . . And it had a rapidly developing organization of deacons, priests, and bishops."

And this organization hated all "pagans" with a fanatical energy and strove to eradicate all remains of the Ancient Wisdom. H.P.B. tells why in *Isis Unveiled* Vol. II, p. 51. "Too much had been *borrowed*. . . . Had not the ancient creeds been speedily obliterated, it would have been found impossible to preach the Christian religion as a New Dispensation. . . . As a political exigence the Fathers had—to gratify the wishes of their rich converts—instituted even the festivals of Pan. . . . It was time to sever the connection. Either the Pagan worship and the Neo-platonic theurgy, with all ceremonial of magic, must be crushed out forever, or the Christians become Neo-platonists."

The last stronghold of the Neo-platonists was the school at Alexandria. And this a wild Christian mob, instigated by Cyril, destroyed by murdering Hypatia, the teacher and strongest friend of the Gnostics. "To guess what, if the *coup d'état* had then failed, might have been the prevailing religion in our own century would indeed be a hard task. But, in all probability, the state of things which made of the middle ages a period of intellectual darkness, which degraded the nations of the Occident, and lowered the European of those days almost to the level of a Papuan savage—could not have occurred." (*Isis Unveiled,* II, 253).

Let us conclude by giving two more quotations: the first by

Draper describing Constantine's personal part in the "turning-point"; the second by H.P.B., to which Draper's conclusions bear striking similarity, from the *Secret Doctrine* showing the spiritual significance of his time.

"To the reign of Constantine the Great must be referred the commencement of those dark and dismal times which oppressed Europe for a thousand years. . . . An ambitious man had attained to imperial power by personating the interests of a rapidly growing party. The unavoidable consequences were a union between the Church and State; a diverting of the dangerous classes from civil to ecclesiastical paths, and the decay and materialization of religion."

"The days of Constantine were the last turning-point in history, the period of the Supreme struggle that ended in the Western world throttling the old religions in favour of the new one, built on their bodies. . . . Fragments have survived geological and political cataclysms to tell the story; and every survival shows evidence that the now *Secret* Wisdom was once the one fountain head, the ever-flowing perennial source, at which were fed all its streamlets—the later religions of all nations—from the first down to the last. This period, beginning with Buddha and Pythagoras at the one end and the Neo-Platonists and Gnostics at the other, is the only focus left in History wherein converge for the last time the bright rays of light streaming from the aeons of time gone by, unobscured by the hand of bigotry and fanaticism."

Thus we see that the part played by Constantine the First, although admired by Christian dogmatists, undeniably ushered in the period of the Middle Ages which saw Europe plunged into the darkest ignorance and superstition. He, the first Christian emperor, allowed the early church to develop into a formidable organization which has not yet ceased to wield its iron hand in the lives of many of its simple followers.

It is stated by Mr. Judge that "as the masses of persons return from devachan, it must follow that the Roman, the Greek, the old Aryan and other ages will be seen again and can to a very great extent be plainly traced." On the basis of this idea what suggestions might be made as to the causes of present conditions in Europe?

(*a*) As this is Kali Yuga when the lines of racial, national and individual Karma are inextricably interwoven it would be impossible for anyone but a Master to trace back to its source each of

the causes for the various effects that are being experienced at present by European nations. However, if we take a perspective view of the present situation, of modern and ancient history with a view to determining the lines of moral causation set up, it will undoubtedly reveal the truth of Mr. Judge's statement.

Let us, first of all, obtain a bird's eye view of the conditions prevailing in Europe fifteen hundred years ago. The eve of the fall of Rome was at hand. The barbaric tribes from the north were beginning to sweep down upon the cities and states of the Roman empire leaving ruin and destruction in their wake. The vast empire was splitting up into groups of individual states, cities and tribes. The form of governmental rule varied from the type of ruthless and unscrupulous strong-arm tactics such as are successfully pursued by our modern gangsters and dictators, to the more intelligent, tolerant and beneficent forms of rule. The latter, however, were rapidly disappearing.

A general perusal of present conditions in Europe reveals a somewhat similar predicament. Democracy has taken a back seat while autocracy is again up in front. Over the face of Europe are again springing up the Goths and Vandals, Huns and Franks of yore, this time perhaps lacking outwardly their savage garb but none the less savages and tyrants at heart. Still remain a few nations clinging to the principles of a republican form of government, which permits freedom of speech, of press and religion.

Viewing the situation a little more closely in several of the European nations, what do we find? England, at present, is a peace-loving country which has discarded for a time the cruel imperialistic policy of the Victorian Age, although at the same time unwilling to relinquish any of the prizes and very few of the powers which were won by a ruthless policy. England is satisfied with her place in the world—a mistress of the seas with possessions over a quarter of the globe. Her people harbor the firm belief that the sun shall never set on English soil. Nevertheless the Karma of the past hovers precariously overhead—Karma engendered in the long forgotten past when it seems very probable she was called by another name—Rome.

One of Rome's greatest enemies was Carthage, a Semitic nation, very ambitious and clever, and at her height far outshining Rome. Rome jealously grasped from her the title of Mistress of the Seas and finally, after several hundred years of warfare, destroyed her utterly in the most callous manner that the world has ever wit-

nessed. May we not recognize many of the characteristics of the Carthaginians amongst the Germans whose great ambition has been and is to regain a long lost status in the world? In 1914 they gave vent to that feeling of hatred, of long frustrated and pent up vengeance which had been smoldering for ages.

The death blow against Carthage simultaneously sounded the death knell for Rome. Whether England and Germany again in 1914 planted the seeds of mutual destruction, time alone will tell; but it is increasingly evident that this recent catastrophe has not restored harmony. Was the chief underlying reason for Hitler's success anything other than the people's belief that he could make their dream for "Der Tag" a reality?

Another class of people has risen in Germany—wholly unlike the Germans of previous centuries, with little leaning towards cultural achievements, philosophy or true science. They favor stern militaristic training for youths of all ages and discourage advanced education. This reminds us very much of the Spartans of old to whom fearlessness and athletic prowess were the most esteemed of virtues. Sparta's bitter enemy was Athens, the cultural center of the world. It is not very difficult to see that the French people with their partiality towards artistic lines of endeavor, their clever, suspicious, highly emotional, romantic natures show a very close resemblance to the Athenians of old. Even their facial characteristics are not very dissimilar. This would perhaps explain the antipathy mutually felt by Germany and France.

The feeling of anti-Semitism is not new in the world; indeed it has not been eradicated since the people of Abraham (ex-Brahman) were cast out of India by the Brahmans 8,000 years ago. That history repeats itself is here abundantly evident. The Egyptians persecuted the Jews and Egypt perished. Rome sent them to wander over the face of the earth and Rome was doomed; similarly, with Spain and others. The Christians burnt them and other pagans at the stake and the "dark ages" resulted. And now the West is still bound by a Jewish religion misnamed Christianity.

What has happened we might ask, to the great Aryan and Egyptian civilizations which we can readily see have not effectively left their mark as yet on modern history? Many who made up these civilizations, who had great knowledge and powers have misused them and therefore lost the capacity to bring them forth. The few who have retained the right to use them were those who made Greece what she was. It was this Grecian and Egyptian influence

which made Byzantium a center of learning and culture while the rest of the world was in darkness. Here in America in the new world and in Russia in the old, a higher type of Ego is incarnating. It is said that while America is the focus for Egyptian, Greek, Roman and Byzantine influence, Russia is the focus for Mongolian, Scandinavian, Persian and Byzantine influence. In this melting-pot all tendencies—good and bad—are being mixed, but with the aid of Theosophy all the base metals can be transmuted into pure and unalloyed gold.

(*b*) Three phases of Law—cycles, reincarnation and Karma—work as one to produce whatever circumstances are most useful for the experience of the soul, whether in individual or race. On this basis, the Theosophist looks for an understanding of the conditions of any historical period. So, within Europe's pulsing, varied past can be traced the recurrence of cycles of civilization, directly the result of the incarnation of masses of Egos. The period between incarnations for humanity in general averages 1500 years. So the characteristics of a nation in its prime may be often noted approximately 1500 years later, perhaps in the midst of another nation.

> "Let us turn to those little Greek cities, seemingly so weak, which played so vast a part in world history. Evaluating the Greek spirit, let us look in modern times for a national mind quick, penetrating, agile, facile, but in some ways strangely inept; for a warlike, fanatical patriotism, a high emotional intensity, and a national 'persecution complex;' for an indomitable courage, and a romanticism queerly combined with a calculating greed. Where else than on the Seine?" (THEOSOPHY, Vol. XX, p. 202).

In England we can see the various attributes of the Old Roman Empire. In the days when Rome was the mistress of the sea and ruler of a great empire she was animated by a fierce hate for Carthage. The modern counterpart for Carthage seems to be Germany, a militaristic and commercial nation with an undying hate for England. The ancient Carthaginians were a Semitic race, who after the Roman conquest of their city, were set to wandering the earth. Their infiltration throughout Germany had a two-fold result: (1) that nation became strong from the commercial ability of the Jews: (2) most of them now possess German names. Strange that after singing so long their "Hymn of Hate" against the modern ruler of the sea, Germany should again suffer so crushing a defeat by her ancient enemy.

In the same way other scores are paid. Athens, center of culture and beauty, in her animosity toward unartistic, grim, regimented Sparta, works out her old antipathy through France against Prussia, the modern Sparta who was the moving spirit of militarism for the German Empire.

Whence "the plague of petty tyrants" that is rising over Europe's confusion? 1500 years ago Rome was in her decadence. The empire was breaking up into small states, tribes, city-states and independent villages. In the degeneration of the times a type of gangster rule flourished without control. Indifference of the people causes the rise of dictators by Karmic necessity.

The past and origins of Russia are not so easy to trace. Originally Russia was a mixture of Scandinavian and Scythic (related to Persian) blood. The Mongol conquest which made Russia such a curious enigmatic mixture of the East and West placed the blood of Asia in her veins. Then we find the Greek orthodox church, a Greek religion, a Greek script, Greek blood and Greek influence throughout with the height of Byzantium about 1500 years back. In fact at that time the other nations which compose her seem to have had a high tide. There is a Chinese renaissance, the last of the glory of the Persian Empire and also a high wave for the Northmen.

For the future of Europe there is little said in Theosophy. Each one may judge for himself what Karma is forming for future generations from the choices of the present. Ill feeling among nations cannot be stamped out or hidden under surface friendliness. If the causes for war exist there must and will be a war. World peace cannot come about until mankind reaches an understanding of Brotherhood.

A Cycle of Transition

. . . at the present time we are in a cycle of transition, when, as a transition period should indicate, everything in philosophy, religion and society is changing. In a transition period the full and complete figures and rules respecting cycles are not given out to a generation which elevates money above all thoughts and scoffs at the spiritual view of man and nature. —*W.Q.J.*

"THE SAME OLD THINGS"

WHEN a six-year-old girl who had but two weeks of school was asked, at the end of the day, what she had done at school, she replied: "The same old things!" in a very bored tone of voice. "It's just *the same things* every time."

Doubtless many parents have listened to just such remarks from children who "don't like to go to school"; but, while the remark has no novelty of itself, it does bring forcibly to mind one of the emotional evils of our present general race mankind, as also the reflection that children mirror our own general tendencies. Perhaps it is time for parents to consider that mankind is chasing all sorts of will-o'-the-wisps to avoid "the same old things."

The fundamental law of manifested existence is the Law of Cycles — the coming again of what was before. Suppose Mother had a perception of this law, would she be bored with the unceasing round of household duties — "drudgery", as they seem to many women? Would Father, understanding this basic law, become so bored at the office, or so worried about business that he "must go out" and indulge himself in order to break the monotony of his daily round?

It is by experience over and over again of "the same old things" that we learn and make a part of ourselves the lessons conveyed. Life is a constant in-breathing and out-breathing: the sea in its ceaseless ebb and flow, the budding of the Spring, the blossoming of Summer, the fruition of Autumn, the rest of Winter — the completion of each cycle proclaiming that another is at hand. How can there be monotony in Life—the ever changing, yet the Changeless?

There is no such thing as boredom or monotony for the being who acts from a true basis, and no need for artificial or manufactured "recreation". What folly to talk of *providing* recreation for the unemployed! For Man to learn to know himself, his purpose here, and the laws of life is what should be "provided". Then he would *work,* as life works, and find "recreation" in his work; he would find his daily duties pleasurable. No longer would they be "the same old things", but his means of growth, and instead of resentment for the circumstances of his toil, he would come to realize: "It is a contest of smiles, if we know our business."

ON THE LOOKOUT

"A Strange Story"

One may well borrow Bulwer-Lytton's *mantram* title for a novel and apply it to press dispatches from New Delhi, India, under date of January 18. From time to time THEOSOPHY has published current items tending to interest "outsiders" as well as Theosophists in reincarnation. The average mind, even where it accepts the idea, seldom dwells on it introspectively, and so, remains content to "believe" in this great law or theorem. The religious tendency leads to an even more intensive acceptance or rejection out of hand, according as one has or has not been "brought up" on this aspect of teachings on "immortality". The scientific, philosophical, educational and literary mind, like that of the "intelligentsia" generally, is so plated with the shell of sophistication ethically and morally that it is well-nigh "constitutionally incapacitated" for even entertaining any idea of impersonal, disinterested, yet *intelligent* "operation of law"—otherwise, purely spiritual doctrines on conduct. The concrete alone can arouse even momentary consideration of Karma and Reincarnation as something "one ought to be able to talk about, don't you know?" So, for "all these various minds" the news item just mentioned may be useful. Condensed, it runs:

"A Girl Who Remembers"

> Thousands of pilgrims are flocking to Delhi, India, to pay homage to an 8-year-old girl named Shanti Devi who claims to have been reincarnated.
>
> She recites details of a previous life on earth which she claims ended just before her present life began.
>
> The child has given startling evidence to support this belief. In her past life, she says, she was the wife of a merchant in the United Provinces. Many occurrences and descriptions of her "past life" have been related by her to her parents ever since she could talk. Her father, a Delhi merchant, did not take her seriously until recently when she insisted on being taken to see her "husband" and her "son".
>
> She said she was particularly anxious to see the boy because it had been at his birth that she had died. Refused permission, she cried and could not be consoled.

"MUTUAL RECOGNITION"

> Finally, one of her relatives wrote to the man whom she had named and described and whose address she had given as that of her "husband", asking if there was any truth in the child's story. He replied that her tale was "possible", and that he would have his own brother, who lived in Delhi, visit the girl. The brother came, the girl "recognized" him, and talked so circumstantially that her ex-"husband" hurried to Delhi with friends to investigate.
>
> The child had some private conversations with him, and he corroborated all her statements. More than a hundred thousand pilgrims have since come to Delhi for a glimpse of this "wonder child".

Who, among the countless millions who read this press item, will follow it up?

CONAN DOYLE'S "SPIRIT"

Associated Press dispatches of February 18—significant date to Theosophists—recite an interview with Denis, the 27-year-old son of the late novelist who became, in his declining years, an ardent Spiritualist. Lady Doyle, the wife and mother, is slowly sinking, it appears, but is being consoled by the "hovering spirit" of her husband. The son is quoted as saying:

> "My father is just as much with her and us to-day, and we rely on him just as much as when he was in a physical body here on earth.
>
> "Messages from him are received through a human instrument—a lady who did not know and never saw him, who is by no means a professional or even amateur spiritualist as ordinarily defined.
>
> "She is attuned to spiritual television and radio telegraphy combined and takes down messages from my father verbatim, most of the time without understanding what they are about."

NATURE OF THESE "SPIRITUAL" MESSAGES

> "There are sometimes four or five messages on a sheet of paper. Not once in five and a half years have they been wrong on matters of business or private family life—even my motor racing activities. His advice on perplexing questions usually is received even before we ask it. For example, he warned me of a mechanical defect in my racing car which neither I nor my mechanic knew about and which undoubtedly would have led to my death.

"Denis, who is vice-president of the British College of Psychic Science, said his father often described the 'other world' ".

What is the Explanation?

Doubtless, most readers will have dismissed the alleged facts along with their alleged explanation and given them no more after attention than any other of the scores and hundreds of news items which formed their mental breakfast on that morning, as before and since. But here and there, as doubtlessly, has been one who said to himself, "I wonder", and perhaps mused upon the subject, accepting or rejecting fact and theory as one and inseparable. But is it so? The two have no necessary connection. The fact may be true and the theory erroneous. The fact may be untrue, and the inferences drawn nevertheless quite accurate—as in the moot cases so favored by the Scholastics of medieval centuries, and as still favored by those minds to which all problems of life are but as so many moves in a game of chess, actual or hypothetical. These are the academicians of all times, the philosophers who can endure with unmoved calm anyone's toothache but their own.

The Various Theories

There is first the materialistic deduction. The facts, *argumenti gratia,* are explained as of the same nature as instances of the "powers of the sub-conscious mind", as due to vivid imagination based on faulty memory, as "coincidences", and so on. Perhaps not so faulty as some might infer from other assumptions or preconceptions. Then there is the Spiritualistic accounting, so strongly held by Conan Doyle himself and, as is apparent, by his wife and son. *Raymond,* the narrative by Conan Doyle of equally "spiritual" communications received through a medium from his son, slain in the Great War, goes at great length both into the facts and the spiritualistic theory of "communication with the dead". The views and facts are essentially those of Alfred Russel Wallace, Clerk-Maxwell, the still living Sir Oliver Lodge, and many other noted men of the past century. Prof. Crookes certified to the facts, but withheld judgment as to their explanation, as have many others. Though the facts are admitted, "not proven" is the "Scotch verdict" rendered as to their explanation offered by Spiritualism. Perhaps there is "something in" the Spiritualist as well as the Materialist explanation of these mysterious "messages". Then there is—

THE RELIGIOUS VIEW

In all religions the survival of the "dead" and the possibility and actuality of "communications" from the dead are both assumed as facts. As uniformly, such communications are regarded as disturbing to the departed and dangerous to the living in all ordinary circumstances. Only the "authorized" person, the priest and his superiors in office, can safely decide on the propriety or authenticity of such attempts to establish contact on both sides of death. Wizards and witches, living agents and agencies of "evil spirits", are credited in all religions with the power of "evocation"—*i.e.*, the summoning from Purgatory or Hades of the *Shades* or *Reliquiae* of the dead. Just what these phantoms are is not made clear, least of all in the various branches of the Christian religion or its parent, Judaism. But the Old Testament, especially in the story of the "witch of En-dor", and in its numerous references to "witchcraft", sufficiently shows the still prevailing attitude.

Over against these several admissions of fact and partial attempts to explain them stands the inclusive presentment of principles and their interactions offered by H. P. Blavatsky. One who investigates the many credible narratives of fact can but be impressed by the failure of would-be explorers of the mysteries to avail themselves of the Occult teachings on the subject.

JEKYLL-HYDE IN REAL LIFE

Another case: United Press item of March 24, 1935, from Birmingham, Ala., gave a circumstantial account to which "Lookout" has seen no subsequent reference, yet which is as mysterious as the others.

It is well known that Robert Louis Stevenson obtained many of his plots by volitional dreaming—his story of "The Strange Case of Dr. Jekyll and Mr. Hyde" among them. The dispatch mentioned asserted:

> "The advance of spring to-day brought strange terror to Mary Kate Ware, 12, who leads a weird 'Dr. Jekyll-Mr. Hyde' existence in real life.
>
> "Each year a mysterious malady temporarily transforms the laughing, plump little girl into a shrunken, witch-like creature.
>
> "Childish fingers are once more curving into talons, and her back is becoming hunched. Chubby features are thinning into cruel lines as her head shrinks into her shoulders. One foot drags as the child shuffles along hospital corridors.

"Doctors are completely baffled by the deformity. Mary's mother said more than 200 of them have failed to diagnose the child's trouble.

"For nine years the visits have continued. Sometimes Mary has lost more than 20 pounds in the spring.

"She would regain the weight and continue to grow normally. She reached the fifth grade in school with an average scholastic record."

Theosophists can speculate on the abnormal changes in the "astral body" of this child—and on their causes, "hang-overs" from some terrible experience in a former life.

"When Doctors Disagree"

Man, the Unknown, by the distinguished Dr. Alexis Carrel has, according to the publishers, Harper & Co., already passed through sixteen large editions within less than six months of original publication. Dr. Carrel, born in France, had already achieved distinction at the University of Lyons before coming to this country at the invitation of the University of Chicago. From there he went to the Rockefeller Foundation. During the Great War he was in charge of the hospital service of the American armies and, with the young chemist, Dakin, perfected the "Carrel-Dakin Solution" which rendered inestimable service. On his return he resumed his studies and experiments. Everyone has heard of the "chicken-heart" which still continues to function in a bottle, nearly thirty years after its removal from the body of the original owner. Col. Lindbergh recently came into scientific notoriety in addition to his other laurels by inventing a mechanism to supply artificially the necessary "circulation" of the culture-medium in which the chicken-heart lives and grows. All in all Dr. Carrel is probably the most notable living physiologist and all-'round scientist. He has never sought publicity. Now, in his later years, his book, a treasury of scientific synthesis and honest reflections, is more than a "best-seller". It is an explosion of dynamite in the midst of the camp of materialism. For Dr. Carrel is convinced that science not only does not "know it all", but is worse than a failure even in its own chosen field. He believes in "spirit", in "soul", in "magic", in telepathy and clairvoyance. His is a book no Theosophist can afford to neglect.

"Dr. Carrel Draws Fire"

Aside from the humane side of the case, it will be valuable to observe to what degree Dr. Carrel will now suffer martyrdom at

the hands of his erstwhile scientific brethren—as that will, more than all optimism or pessimism, show the progress of the race-mind since a century ago. One has but to recall the fate of Dr. Kerner in the case of the "Seeress of Prevost", of Dr. Elliottson for his espousal of "Magnetism", of Prof. Hare for his belief in "Spiritualism", and the barely escaped penalty inflicted on Prof. Crookes —to realize what chances Dr. Carrel incurs. An Associated Press dispatch of December 14, 1935, reports the opening guns, as quoted in April THEOSOPHY.

THE CLASSIC STORIES

All this reminds one, somehow, of the classic stories of Columbus and the question of making an egg stand on end, of Ben Franklin's query to the French "Immortals" of the Academy anent the possibility of immersing an egg in a bowl *full* of water without any overflow. In neither case did the wiseacres try out the proposed experiments for themselves, but were content to theorize, some for, some against the possibility or probability involved. Have these worthy "psychologists" never heard of Dr. Ennemoser, of Dr. Kerner, of the Marquis de Puysegur, of Baron Reichenbach, of the results achieved at Nancy and at the Salpetrière? Have they never studied Catherine Crowe's *Night Side of Nature?* Or is all classic literature, along with all Scriptures and with the universal intuition and instinct of mankind, to be under the ban with Dr. Carrel? What if one were to ask these gentlemen for some "scientific evidence" of their own papal infallibility?

"MIND-FIGHTING"

The "psychologists" might even get in touch with Dr. John P. Harrington, ethnologist of the Smithsonian Institution, and ask for a copy of his bulletin on "mind-fighting" among the "medicine men" of the California mission Indians. These are exhibitions of "telepathy" and "clairvoyance", involving powers of mind which, because they themselves are sterile in respect of them, have no existence to these professors. Dr. Harrington writes:

> "When a village decides to hold such a fiesta, runners are sent out to the neighboring rancherias to tell the date of the event and to invite the neighbors to be present. An outside medicine man, however, is not accepted as the professional equal of the medicine men of the village holding the fiesta unless he can demonstrate his abilities in one of these psychic contests."

Or perhaps some of our "psychologists" could find material by going to Haiti or the African jungle, as did the author Seabrook, or even to India and Tibet, as did Abbé Huc and Jacolliot, and as many others have done and are doing, including Prof. Evans-Wentz of old Cambridge. They might even consult Prof. Myers of S. P. R. fame, or Prof. James of Harvard, or the living General Smuts and Sir Francis Younghusband and many other true lights of real science. They might even take the time to read through *Isis Unveiled.* Truth is, not many of these professors desire to occupy themselves with much of anything but their "chairs".

"Audi Alterem Partem"

An alphabetically fortified English scientist, to wit, Cecil E. Reynolds M.D., D.Ph. (Cambridge), M.R.C.S. (England)—enters the fray in defense of Dr. Carrel, and gives a list of twenty-five well-known living scientists and writers of repute (besides himself) who, as he says:

> "Have been rigidly trained in academic sciences in the leading universities of the world, and who have seen the necessity for scrutinizing the phenomenon commonly known as 'Death', a study childishly called 'spiritualism' by the 'Midwest professors'. As to the elementary subject of 'telepathy'—it is simply astounding that men can display such ignorance in print.
>
> " 'The Midwest professors' seeming to rejoice in the growing materialism of the American 'man-in-the-street', rush into the daily newspapers before they have published any scientific showing that they have devoted sufficient years of study of the subject to warrant their attacks upon Dr. Alexis Carrel, or their implied statement of 'Crazy Liars' to all the great scientists and literary men I have enumerated.

From which it would appear that Dr. Reynolds has earned as well as learned his "letters".

"Music From Electrons"

With new developments in electrical sound reproduction using electrical vibrations, light waves, geometrical and even natural and human forms, items on the subject appear increasingly in editorial columns and daily papers as well as in technical publications. There is much more in these ancient ideas only beginning to reappear in new form. Observes the New York *Times,* January 11, 1936:

> Enchanted by the orphic strains of the electron tubes, Dr. Stokowski drops his expressive hands—no baton for him—and for the moment leaves the concert stage for the laboratory. . . .

> The designers of radio transmitters and electric organs may not know music, but they do know their electrons and how to make them sing high or low, soft or loud. . . . He learns from his engineering pupils as much as he teaches—perhaps more. He hears tones and compositions that lie beyond the powers of present instruments and orchestras. So off he goes to develop the new music of the electrons. . . .
>
> A system of electron tubes which can chirp as tenderly as a robin or emit a clarion blast that will bring down the walls of Jericho, and which can give the composer any tone quality that that he wants, clearly has its possibilities. There are beauty and majesty in Beethoven and Wagner which are still to be brought out and which are still the despair of the sensitive conductor because of the limitations of the present orchestra. . . .
>
> Music has a tonal spectrum of which the composer could never make the utmost use with the orchestral mechanism at his disposal . . . he can mix fundamentals and harmonics as if they are pigments and obtain timbres that he has heard only in the mind's ear.

MUSIC AND ITS SOURCE

Music or sound being the first quality or only production of the universal Akasa, as taught in Theosophy, its possibilities are immeasurable and unfathomable. Not a little has been said of it in *Isis Unveiled,* especially on "The Magical Power of Music" (Vol. I, page 215) and "The Music of the Spheres" (Vol. I, page 275), and in *The Secret Doctrine* on the "Magic Potency of Sound" (Vol. I, page 307). As every composer knows, music is first heard ***within,*** and that which is heard from without could never equal or come up to the melody which can be heard in the Soul. The recognition of the fact that there are "timbres" which have been "heard only in the mind's ear" shows some perception of the truth. The true source of music, then, is from within the universal Soul, and no amount of instruments or appliances are of any avail without some musician or musicians to produce and call it forth. How much greater and more profound is the "Voice of the Silence" to which the Occultist, if not the materialist, lends ear.

"EXPANSION"?

From the *San Bernardino Sun* comes the following editorial:

> The area of Italy is 119,744 square miles; her population, 41,176,671, or 344 to the square mile. "We must have room in which to expand," says Premier Mussolini.
>
> The area of England, Wales and Scotland is 88,745 square

> miles; the population is 44,790,485, or 503 to the square mile. Yet Great Britain has plenty of room in which to expand. Canada, for example, with enormously greater possibilities for development than Ethiopia. Why don't the crowded people of England go to Canada? Or to Australia? . . .

Or Development?

> In a recently published book, Dr. O. W. Willcox maintains that at an expenditure of $200 an acre, Italy could put to use water resources now being wasted in her own land and bring 13,500,000 acres under such cultivation that the country would become a veritable Garden of Eden, and the Italians would be better off than any people on earth.
>
> Is Mussolini in possession of these facts and theories? Certainly he is. He knows as well as anybody that Ethiopia will not support millions of Italians, even if they should be willing to emigrate. Why, then, this adventure, which is embroiling Italy with half the world?

Ethiopic Karma

There are two schools of world thought as to the Italian invasion of Ethiopia. The lesser sees in it the application of the so-called inevitable law of Nature; "The good old rule, the simple plan, that they shall take who have the power, and they shall keep who can." A branch of this school repeats the ancient hypocrisy of "bringing civilization to a backward people."

The greater school of world thought sees in it the brutal and unashamed conquest of a weak but innocent nation by means and in a spirit abhorrent to the new-born international conscience. Since it is this humanitarian view, rather than that of brutal cynicism, which is likely to be the road leading America into a useless and disastrous war, whose result would most likely be the end of European civilization, it is well to look on both sides of the matter. And the Theosophist who does so, is more likely to see in the whole situation merely a Karmic inevitability.

Nearing the End

Ethiopia is not a "primitive" race of undeveloped capacity rising toward civilization. It is the degenerate remnant of a very old—and a very corrupt—civilization. The race is tainted with disease: smallpox, typhus, relapsing fever, leprosy, malaria, tuberculosis, pneumonia, asthma, dysentery, are highly prevalent. Prac-

tically all adults suffer from tapeworms, the result of eating raw meat, and 90 percent of the adult population suffer from diseases usually left unnamed in print. Absent are cholera, plague, yellow fever and sleeping sickness; but as an American health officer caustically put it, they are about the only ones missing from the Ethiopian medical roster. Drunkenness is practically universal. All this means in turn a severe physical Karma to be visited upon the conquerors; but that is another story.

It is to be hoped that the emotional idealism of America will not again entrap it into a Karmic situation beyond present remedy and not within its national Dharma.

"SIDE-BLOWS OF KARMA"

These are derived from one issue of "Strange As It Seems," *Oakland Tribune*, Dec. 6, 1935:

There is only one poisonous snake in the West Indies outside of Trinidad. It is the fer-de-lance, a deadly pest. *It was originally imported to prevent escaped slaves from hiding in the bush.*

Number Two: The famous composer, Richard Wagner, could neither play nor sing properly. His practical incapacity in music was such that "Tristan," which he intended to be easy to play, was actually so difficult that it was pronounced impossible after fifty rehearsals in Vienna, and was not produced for four years.

This was a case common enough in life; the bottling up of internal powers by an external vehicle incapable of showing them forth. In this case a powerful will opened a door part way. But how many thousands are there through whose souls flow endless but soundless melody; how many a mute inglorious dramatist, or poet, is buried beneath a farmer's jeans or a pair of greasy coveralls? Karmic inhibitions arise from one of two causes: ancient misuse, or *disuse*. The proverb of the biblical "talent" is as true in the modern meaning of the word as it was when written around the Jewish measure of money. Great as is the ability, so great is the responsibility. Theosophists who have real talents should remember the Karma of misuse and disuse; remember also, that *proper* use is something else for those who *know,* even to a slight degree, than it is for those who reside in ignorance.